Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, SEPTEMBER 10, 1831. NO. 37.

RELIGIOUS MISCELLANY.

REV. DANIEL NEAL, A. M.

This excellent divine is chiefly known at the present day by his History of the Puritans, or Protestant Nonconformists; an edition of which has within a few years been reprinted in this country. The work itself is a rich repository of ecclesiastical and biographical facts. Notwithstanding the aspersions cast upon it at its first appearance, it has maintained its place as an authentic record, and is an honorable memorial of those great and good men among the Reformers, who encountered so many privations in separating from the Church of England, and establishing what in their consciences they deemed a purer worship.

Mr Neal was also the author of a work less known at present, partly because superseded by others more full or more modern,—a History of New England, which he published as early as 1720. "This work," says Dr Toulmin in his valuable memoir of the writer, "contains an entertaining and instructive narrative of the first planting of the gospel in America, and besides exhibiting the rise of a new commonwealth, struggling in its infant state with a thousand difficulties and triumphing over them all, it includes biographical memoirs of the principal persons in church and state. It was well received in New England; and the next year their University honored the author with the degree of Master of Arts,—the highest academical title they had *(then)* the power to confer." Accordingly Mr Neal's name appears in the Cambridge catalogue with those of Experience Mayhew and of Judah Monis, the Hebrew instructor and Christian convert, as having received that honorary degree in 1720. The higher honor of D. D. or, according to the academical designation, of S. T. D. appears not to have been conferred for more than thirty years afterwards.

During the declining state of his health, Mr Neal applied to the excellent Dr Doddridge to recommend some young minister, as an assistant to him. A gentleman was pointed out, and appeared in his pulpit with this view; and a letter, which on this occasion he wrote to Dr Doddridge, and which the doctor endorsed with this memorandum, "Some wise hints," affords such an agreeable specimen of Mr Neal's good sense, candor, and prudence, as cannot fail, we think, to render it acceptable to our readers.

"Dear Sir,—Your letter which I received yesterday gave me a great deal of agreeable entertainment, and made me almost in love with a person that I never saw. His character is the very picture of what I should wish and pray for. There is no manner of exception that I can hear of, but that of his delivery, which many, with you, hope may be conquered or very much amended. All express a very great respect and value for Mr ——— and his ministry, and are highly pleased with his serious and affectionate manner. And I am apt to think, when we have heard him again, even the thickness of the pronunciation of some of his words will in a great measure vanish; it being owing, in a great measure, (according to my son)* to not making his under and upper lip meet together: but be that as it will, this is all, and the very worst that I know of, to use your own expression.

"I wish, as much as you, that the affair might be speedily issued; but you know that things of this nature, in which many, and those of a different temper, are concerned, must proceed with all tenderness and voluntary freedom, without the least shadow of violence or imaginary hurry. Men love to act for themselves, and with spontaneity, and, as I have sometimes observed, have come at length cheerfully and voluntarily into measures which they would have opposed, if they had imagined they were to be driven into them.

"I do not mention this as if it was the present case, for I can assure you it is not: but to put you in mind, that it may possibly not always be for the best to do things too hastily; and therefore I hope you will excuse the digression. I am exceedingly tender of Mr ———'s character and usefulness; and therefore shall leave it to your prudence to fix the day of his coming up: and you may depend upon my taking all the prudential steps in favor of this affair, that I am master of. I hope the satisfaction will be general, but who can answer for it beforehand? It has a promising appearance; but if it comes out otherwise, you shall have a faithful account.

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"Pray advise Mr ———, when you see him, to lay aside all undue concern from his mind, and to speak with freedom and ease. Let him endeavor, by an articulate pronunciation, to make the elder persons hear and those that sit at a greater distance, and all will be well. He has already got a place in the affections of many of the people; and I believe will quickly captivate them all. Assure him that he has a candid audience, who will not make a man an offender for a word. Let him speak to the heart, and touch the conscience, and shew himself in earnest in his work: and he will certainly approve himself a workman that needs not be ashamed. I beg pardon for these hints."

* Nathaniel Neal, Esq. an eminent attorney, some of whose excellent letters to Dr Doddridge we have lately published. *Ed. Reg.*

DEATH OF DR PRIESTLEY.

We copy from the Continuation of the Memoirs of Dr Priestley by his son, an account of the last days of his life which we think cannot be read without emotion. It is a highly instructive narrative. It shows us how a Christian philosopher could die. Few of our readers need to be informed that this excellent man died at Northumberland in the State of Pennsylvania, where he resided for a few years before his death. His biographer introduces the mention of his last sickness in a passage which we shall quote, and then after noticing the circumstances of comfort of a domestic and social nature with which he was surrounded, and describing the wonderful habits of industry which attended him to the very last, he informs us of the manner in which he contemplated and met his change. We give the whole of this part of the book.

I am now to describe the last scene of his life, which deserves the reader's most serious consideration, as it shews the powerful effect of his religious principles. They made him, not resigned to quit a world in which he no longer had any delight and in which no hope of future enjoyment presented itself, but cheerful in the certainty of approaching dissolution, and under circumstances that would by the world in general have been considered as highly enviable. They led him to consider death as the laborer does sleep at night, as being necessary to renew his mental and corporeal powers and fit him for a future state of activity and happiness. For though since his illness in Philadelphia in 1801 he had never recovered his former good state of health, yet he had never been confined to his bed a whole day by sickness in America until within two days of his death, and was never incapacitated for any pursuit that he had been accustomed to.

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The first alarming symptom of approaching dissolution was his being unable to speak to me upon my entering his room on Tuesday morning the 31st of January. In his Diary I find he stated his situation as follows: "Ill all day—Not able to speak for near three hours." When he was able to speak he told me he had slept well, as he uniformly had done through the whole of his illness; so that he never would suffer me, though I frequently requested he would do it, to sleep in the same room with him; that he felt as well as possible; that he got up and shaved himself, which he never omitted doing every morning till within two days of his death; that he went to his laboratory, and then found his weakness very great; that he got back with difficulty; that just afterward his grand-daughter, a child of about six or seven years old, came to him to claim the fulfilment of a promise he had made her the evening before, to give her a fivepenny bit. He gave her the money, and was going to speak to her, but found himself unable. He informed me of this, speaking very slowly a word at a time; and added, that he had never felt more pleasantly in his whole life than he did during the time he was unable to speak. After he had taken his medicine, which was bark and laudanum, and drank a bason of strong mutton broth, he recovered surprizingly, and talked with cheerfulness to all who called upon him, but as though he was fully sensible that he had not long to live. He consented for the first time that I should sleep in the room with him.

On Wednesday, February 1, he writes, "I was at times much better in the morning: capable of some business: continued better all day." He spake this morning as strong as usual, and took in the course of the day a good deal of nourishment with pleasure. He said, that he felt a return of strength, and with it there was a duty to perform. He read a good deal in Newcome's translation of the New Testament, and Stevens's History of the War. In the afternoon he gave me some directions how to proceed with the printing his work in case he should die. He gave me directions to stop the printing of the second volume, and to begin upon the third, that he might see how it was begun, and that it might serve as a pattern to me to proceed by.

On Thursday, the 2d, he wrote thus for the last time in his Diary: "Much worse: incapable of business: Mr Kennedy came to receive instructions about printing in case of my death." He sat up, however, a great part of the day, was cheerful, and gave Mr Cooper and myself some directions, with the same composure as though he had only been about to leave home for a short time. Though it was fatiguing to him to talk, he read a good deal in the works above mentioned.

On Friday he was much better. He sat up a good part of the day reading Newcome; Dr Disney's Translation of the Psalms; and some chapters in the Greek Testament, which was his daily practice. He corrected a proof sheet of the Notes on Isaiah. When he went to bed he was not so well: he had an idea he should not live another day. At prayer-time he wished to have the children kneel by his bedside, saying it gave him great pleasure to see the little things kneel; and, thinking he possibly might not see them again, he gave them his blessing.

On Saturday, the 4th, my father got up for about an hour while his bed was made. He said he felt more comfortable in bed than up. He read a good deal, and looked over the first sheet of the third volume of the Notes, that he might see how we were likely to go on with it; and having examined the Greek and Hebrew quotations, and finding them right, he said he was satisfied we should finish the work very well. In the course of the day, he expressed his gratitude in being permitted to die quietly in his family, without pain, with every convenience and comfort he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life; and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men in the age in which he lived, and the satisfaction he derived from having led an useful as well as a happy life.

On Sunday he was much weaker, and only sat up in an armed chair while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the 45th verse. He dwelt for some time on the advantage he had derived from reading the scriptures daily, and advised me to do the same; saying, that it would prove to me, as it had done to him, a source of the purest pleasure. He desired me to reach him a pamphlet which was at his bed's head, Simpson on the Duration of Future Punishment. "It will be a source of satisfaction to you to read that pamphlet," said he, giving it to me, "It contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness." Upon Mr ——— coming into his room, he said, "You see, Sir, I am still living." Mr ——— observed, he would always live. "Yes," said he, "I believe I shall; and we shall all meet again in another and a better world." He said this with great animation, laying hold on Mr. ———'s hand in both his.

Before prayers he desired me to reach him three publications, about which he would give me some directions next morning. His weakness would not permit him to do it at that time.

At prayers he had all the children brought to his bedside as before. After prayers they wished him a good night, and were leaving the room. He desired them to stay, spoke to them each separately. He exhorted them all to continue to love each other. "And you, little thing," speaking to Eliza, "remember the hymn you learned; 'Birds in their little nests agree,' &c. I am going to sleep as well as you: for death is only a good long sound sleep in the grave, and we shall meet again." He congratulated us on the dispositions of our children; said it was a satisfaction to see them likely to turn out well; and continued for some time to express his confidence in a happy immortality, and in a future state, which would afford us an ample field for the exertion of our faculties.

On Monday morning, the 6th of Febuary, after having lain perfectly still till four o'clock in the morning, he called to me, but in a fainter tone than usual, to give him some wine and tincture of bark. I asked him how he felt. He answered, he had no pain, but appeared fainting away gradually. About an hour after, he asked me for some chicken broth, of which he took a tea-cup full. His pulse was quick, weak, and fluttering, his breathing, though easy, short. About eight o'clock, he asked me to give him some egg and wine. After this he lay quite still till ten o'clock, when he desired me and Mr Cooper to bring him the pamphlets we had looked out the evening before. He then dictated as clearly and distinctly as he had ever done in his life the additions and alterations he wished to have made in each. Mr Cooper took down the substance of what he said, which, when he had done, I read to him. He said Mr Cooper had put it in his own language; he wished it to be put in his. I then took a pen and ink to his bedside. He then repeated over again, nearly word for word, what he had before said; and when I had done, I read it over to him. "That is right; I have now done." About half an hour after he desired, in a faint voice, that we would move him from the bed on which he lay to a cot, that he might lie with his lower limbs horizontal, and his head upright. He died in about ten minutes after we had moved him, but breathed his last so easy, that neither myself or my wife, who were both sitting close to him, perceived it at the time. He had put his hand to his face, which prevented our observing it.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XVIII.

"A highway shall be there, and a way, and it shall be called a way of holiness."—Isaiah xxxv. 8.

In the chapter containing the text, the Prophet describes in picturesque language the happy state of the world in some future age, when the Christian faith should have exerted its full influence on the hearts, the lives, and the condition of men. In this view it is said among other things, that "a highway shall be there, and a way, and it shall be called a way of holiness."

The expression, "a highway shall be there, and a way," is not, I think, so happy a translation as might be given of the original Hebrew. In this version the second clause, "and a way," appears tautalogical and unmeaning. A more accurate and significant version would be, "a highway shall be there, and a path." The word translated 'a highway,' signifies what is done by art and labor in forming a road; in raising, levelling, and smoothing the ground for future travel. The word which is rendered 'a way,' signifies, if I mistake not, the improvement that is made in a road by use, in which it is consolidated and smoothed and rendered incomparably more easy and pleasant to the traveller, than any moderate degree of labor could have made it.

It is said that this highway, improved as it should be by daily travel, should be called a way of holiness. Under these figurative expressions we are informed of the happy facilities, which in future ages shall attend the course of virtue and religion, when "every mountain and hill shall have been humbled, every valley exalted, the crooked made straight, and the rough places smooth, that the ransomed of the Lord may return and come to Zion with songs, and with everlasting joy on their heads."

This highway is represented as laid through countries and regions once desolate and barren, but converted by the blessed influence of Christianity into scenes of fertility, beauty and gladness. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

It is said the "glory of Lebanon shall be given" to the scene. Lebanon was celebrated for its lofty and majestic cedars; and hence we are warranted in supposing that this highway shall be lined and embowered with rows of forest trees, at once to delight the eye and spread a refreshing shade over the wearied traveller. It is added that the "excellency of Carmel and Sharon shall be mingled with the glory of Lebanon." Mount Carmel was formerly proverbial for its fertility, and Sharon for its flowers. The lofty shades therefore, which adorn the way of holiness, are to be surrounded by verdant meads, interspersed with the fairest blossoms, while every gale is perfumed with their fragrance.

It is the same scene, I suppose, which is described by John in the last chapter of his Revelations, where he says, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." This river, it seems which is to make glad the city and the paradise of God, will run side by side with the way of holiness; while with the cedars and other forest trees will be found at short intervals the tree of life, laden continually with flowers and fruits, inviting the traveller to pluck and eat freely, while the very leaves are salubrious to the whole region. In this description we are taught without exaggeration the power of virtue and religion to render their votaries happy at all times and in all places, where they are allowed to exert their natural influence on private and social life. Indeed they yield not only twelve, but twelve times twelve manner of fruits, and present those fruits at once mature and fresh every month, and every day, and every hour.

Another feature of this pure and happy state is beautifully depicted Isaiah xi. 6—9; "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw, like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. They shall not hurt nor destroy in all my holy mountain."

From this passage we understand, that those savage spirits in human form, which resemble leopards, wolves, and lions, and which have filled the world with misery and carnage, will eventually be subdued by the mild influence of religion, and become meek and pacific; that the field of blood will become a field of fertility and beauty; that our temples will be consecrated in deed and in truth to the Prince of Peace; and that every house will contain an altar to harmony and devotion.

These representations are highly figurative. Undoubtedly they have a primary reference to the moral and religious state of future ages. Still however it may not be chimerical to expect they will receive to a considerable degree a literal accomplishment. Events will sooner or later demonstrate that genuine philosophy and pure religion are not only compatible with each other, but absolutely inseparable; and that every improvement in one tends by ten thousand reflected influences to the improvement of both. When men shall devote that time and treasure to works of peace which have been consumed in war, and when the active and benignant spirit of religion shall diffuse itself through the various arts, the waste places of nature will in many if not in all instances become populous cities or fruitful fields; and many a bird and beast, which from the rude treatment of irreligious man is now wild if not ferocious, will contribute in various ways to the happiness of human beings.

The deligtful state, of which I have been speaking, is often designated as the Millenium. For several ages some have supposed it would soon commence, and that with the clearest tokens of its reality. On the contrary, however, we have reason to doubt, whether this grand consummation of the divine purposes will take place for centuries yet to come. Still the benevolent mind may enjoy it in prospect, like Abraham, the father of the faithful, who, as we are told, "rejoiced to see the day of Christ; who saw it, and was glad."

MATHETES.

[For the Christian Register.]

CONGREGATIONALISTS.

What are the rights of Congregational churches? These safeguards of religious liberty were erected by the fathers of New England. They are monuments of wisdom deserving the veneration of their children. In answering the proposed inquiry two points are to be considered.

1. The origin and principles of churches bearing this name.

2. The practice of Congregational churches.

1. The origin and principles of Congregational churches. It is not deemed necessary to bring into view the whole history of churches of this denomination. It may suffice to observe, that the principles of these churches in distinction from others relate, not to *doctrine*, but to their *order* and *government*. Omitting what may be asserted respecting the founding of the *first* Christian churches on earth on the same principles which are the basis of the Congregational churches in this country, I will mention only that the *Independents*, so called in England, may be considered as having revived rather than originated the system of church government which is the system of Congregational churches in this country.

This account, given of them by Mosheim, I consider as very nearly accurate. "The *religious* Independents (he says) derive their denomination from the following principle, which they held in common with the Brownists, that every Christian congregation ought to be governed by its own laws, without depending on the jurisdiction of bishops, or being subject to the authority of synods, presbyteries, or any *ecclesiastical assembly* composed of the deputies from different churches."—(Mos. vol. 5. p. 382.) In a note appended to this account it is stated, and I believe with truth, that when the name of *Independents* was perverted and disgraced by having been assumed by disorganizers and regicides, "then the true and genuine Independents renounced this title, and substituted another less odious in its place, calling themselves *Congregational Brethren*, and their religious assemblies *Congregational churches*."—[Mos. vol. 5. p. 388, n. ib. p. 391, n.]

We learn from Whiston's Memoirs relating to Churches, that in the year 1691 the Independents and Presbyterians agreed upon the following, among other articles, "That each particular church had a right to choose their own officers; and being furnished with such as are duly qualified and ordained according to the Gospel rule, hath authority from Christ for exercising government, and enjoying all the ordinances of worship *within itself*. That in the administration of church power, it belongs to the pastors and other elders of every particular church (if such there be) to rule and govern; and to the brethren to consent, according to the rule of the Gospel."

In these accounts the essential attributes or prerogatives of Congregational churches, from their foundation, are clearly indicated.

A Congregational church then is a company of professed christians, possessing the exclusive right of self-government in matters of religion, and so far independent as to be amenable to no earthly tribunal for the exercise of its rights and prerogatives.

Its rights are, to form its own terms of agreement; its own conditions of membership; its own constructions of doctrine; its own laws of discipline; accountable only to the great Head of all Christian churches.

A Congregational church has, most clearly, the exclusive right to determine who may be members of its own body, and to elect its own officers. If others than those contrary to its own consent could become members and influence its elections, its very existence must become a nullity. It has the right of electing, not merely its own teacher of religion, but its own pastor, its own presiding officer, its own minister of holy seals. The imposition of a pastor and presiding officer upon a church, by a body politic not acknowledging its terms of agreement, its obligations and the sanctity of its seals, would seem to me to be the essence of tyranny. A congregation or society of Unitarians might have it in their power to impose a pastor to break the bread of life and administer government to a Calvinistic or Baptist church, and *vice versa*. Societies who associate for the

support of religious teachers, do not consider themselves as *professing* to be Christians. Their general object is, not to take upon themselves the *obligations* of Christians, but to be *instructed* upon the general subject of religion. They give no pledge that they ever will receive the seals of membership in the church, or consent to its administration of discipline. I think no enlightened and good citizen would lift up his hand in the election of a teacher to be imposed on the church as its minister of seals—to break to it the sacramental bread. It cannot be reasonably supposed, that what are called religious societies, in electing their teachers, consider themselves as exercising a right of membership in the church. If they supposed this, would not many persons of tender conscience, or influenced by sentiments of most serious regard to christian institutions, be induced to shrink from measures that confound together civil and religious institutions. Parishes and religious societies are known to our Constitution and laws as bodies politics under the protection of the State. If the churches be merged in them, they either lose their ecclesiastical existence, or there is a complete amalgamation of church and state. Or rather, the church loses its existence and the *body politic* assumes the keys of the kingdom of God and all the attributes of ecclesiastical prerogative. This cannot be reconciled to the principles of religious liberty. Although the puritans of New England, who founded our Congregational churches, carried their religious principles into all the irinstitutions, it cannot be believed that they intended to blend or confound together parishes and churches.

2. In coming to a result upon this question of rights, we proceed to consider the practice of Congregational churches.

In all times I believe it has been the practice of these churches to exercise independently the right of electing their own pastors, and of determining their own terms of discipline and communion and membership. On Congregational principles, and according to practice every church has the right to ordain its own minister. In courtesy, and for the sake of promoting good fellowship, churches in the ordination of ministers or pastors invite the aid of pastors and delegates from other churches. But ordination has ever been considered exclusively an ecclesiastical ordinance.

Of late the rights of these churches have been called in question, and in my humble opinion seriously invaded. The error, I admit, may be in my own apprehension.

It is asserted to be a gross assumption for the church to claim the right of a negative against the election of a minister or a teacher of religion by the parish. Whether parishes have been in the practice of yielding too much courtesy or liberality to the church may be a distinct question. Very seldom have serious difficulties arisen in practice during the whole period since the establishment of the Congregational system by our Puritan ancestors. I speak of disagreement between churches and parishes connected with them. They have generally had a mutual interest that led them to a course of conciliation. Seldom could the church be so regardless of its own prosperity as not to consult the peace and welfare of the parish. In a few instances churches and ecclesiastical councils have disregarded the will of parishes. These instances are monitory, but surely cannot furnish a sufficient pretext for annihilating or impairing the rights of Christian professors. If the church has claimed the right to determine exclusively whom the parish shall support as a public teacher of religion, it is equally absurd as for the parish to claim the right of determining who shall break bread to the church. To contribute money to the support of a minister not of our choice, surely cannot be a greater grievance than to receive from him the holy seals of membership and communion in the church. If either the church or parish or society assume unjust prerogatives, the practice must be a most fruitful source of division and contention, and of accumulated burthens upon both parties.

The Congregational system of order and discipline appears to me no loss admirably formed to secure the rights and privileges of common Christians, than are our political institutions to secure to the common citizens their rights and privileges. These religious and civil institutions were devised with great care and wisdom by our ancestors, and were evidently designed to aid and strengthen each other. Like concentric spheres they have generally moved harmoniously though distinctly, and although sometimes losing the equability of their motion for a moment, it may probably be asserted with truth, that neither could have continued in existence without the other, and that no institutions of human device have ever so successfully secured to any people their rights and privileges both civil and religious as these have done.

But admit for a moment, that without any seal or explicit profession a whole parish or religious society be considered as constituting a church. It may be that members of parishes are sometimes destitute of all decency of character, and as members of parishes have power to give a casting vote against the dearest rights of exemplary Christians. Would not Christians be compelled to shun all connexion with *parishes* on such terms? In a question of discipline, for instance, an accused Christian would be exposed to be judged and condemned by those to whom the laws would not allow the common rights of suffrage, and no safeguard or protection could be found against such oppression. In the church-relation we have a voice in the admission of those who may be our judges. To the church they would be amenable for their oppressive or abusive acts. The church being merged in the parish, the members would be less secure in their rights than are common citizens. The laws secure to the citizen, on trial involving his property, life, or reputation, an impartial jury of "good men and true" to render judgment. The Christian in his character as a Christian would enjoy no such protection. It must then be the unalienable right of members of Congregational churches, whether in their individual or collective capacity, in regard to religious rights and privileges, to enjoy the sympathy, aid and protection of those to whom they are joined by acknowledged obligations of duty.

For these reasons it is the duty of Congregational churches to protest with firmness against all encroachment upon their rights.

In the plan of Congregational churches there is one trait, that most ever commend it to the lovers of religious liberty. Although individual churches may have creeds exclusive in their terms, yet Congregationalists admit freely all denominations to their communion and to the enjoyment of christian privileges. As Congregationalists they have no modes of faith, no forms of ordinance, no terms of communion, to exclude from their fellowship Christians of any other sect.

[For the Christian Register.]

THE SERMON ON THE MOUNT A SUFFICIENT RULE OF FAITH AND PRACTICE.

Mr Editor,—That the sermon on the mount contains all, that is necessary for us to believe and do to obtain salvation, appears to me evident for the following reasons.

At the close of that discourse, Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock." Which is thus paraphrased by the pious and orthodox Dr Doddridge:—"Every one, whoever he be, and how great soever his former irregularities may have been, who heareth these my words, and doeth them; or in the main course of his life governs his temper and actions by them, lays a solid foundation for present comfort and everlasting security and joy; I will compare him, therefore, to a prudent man, who built his house upon a firm rock: and the stormy rain descended, and the floods came, and the winds blew, and beat, with violence, upon that house; and it fell not; for it was founded upon a solid rock. And thus shall the good man's hope be established, when he comes, as all must come, to the strictest trial." Now it appears evident, that the people, to whom our Saviour addressed his discourse, would understand his words in the sense which Doddridge has given them. That is, they would understand him to say, that whoever received the truths, which he had taught them in the discourse which he had just delivered, and lived in conformity to the precepts there laid down, would obtain everlasting life. And, therefore, to say that such was not his meaning, is virtually saying, "he deceiveth the people." We may safely conclude, therefore, that the Sermon on the Mount contains a sufficient rule of faith and practice; and if no other portion of the New Testament had come down to us, we should have had enough to make us wise unto salvation; all that is essential for us to believe and do.

But do we find one of the peculiar doctrines of Calvinism in this discourse? May we not safely conclude, then, that a belief in the peculiar doctrines of Calvinism, even if they are found in other parts of the Bible, is not essential to salvation? Perhaps some Calvinist, in his zeal for the distinguishing doctrines of his sect, will say,—'as the evangelist has probably given us only a summary of the discourse, and not repeated all the words that Jesus uttered, therefore he may have omitted to mention some important doctrine.' But if we admit this objection, we take away all confidence in the Scripture. For by recording the words of our Saviour which we first quoted, the writer has taught us to believe the preceding discourse to be a sufficient rule of faith and practice. But if we admit the *possibility* that he has omitted any doctrine, the knowledge and belief of which was essential to our salvation, what surety can we have, that he has not omitted doctrines essential to salvation which are no where related; and that all the sacred writers have not done the same, and therefore, that the Bible itself does not contain a sufficient rule of faith and practice?

If our proposition be true, that the Sermon on the Mount is a sufficient rule of faith and practice, and contains all that is necessary for us to believe and do to obtain salvation, as our Saviour said it did; and if it does not contain the distinguishing doctrines of Orthodoxy, those doctrines for rejecting which we are denounced as infidels and the enemies of Christ and his gospel, are we not condemned for not receiving as essential what our Lord and Master has virtually declared was not essential?

I hope those of our Orthodox brethren, who study the scriptures in search of truth, and not in search of materials to uphold a creed, will give this subject a fair and careful examination; and, if there is any fallacy in the foregoing reasoning, have the goodness to point it out. I am concerned to know the truth; and not to maintain the sentiments of any sect whatever. C.—S.

[For the Christian Register.]

"THE TEACHER'S GIFT."

Mr Editor,—I have not yet seen in the Register any notice of "The Teacher's Gift." It has received high commendation in several newspapers, and I doubt not, if you have examined it, you will readily accord to it the same.

The defects of this little book are, in no instance that I have noticed, of a moral nature. Nor are they such as to impair in any great measure the the good influence of the parts in which they occur. They may easily be corrected in another edition.

The grand excellence of the Teacher's Gift is the peculiarly rational and practical piety which it inculcates. The chief interest awakened by the perusal of it, is derived from the influence which religion is seen to have on the conduct and happiness of the individuals mentioned. And they are not persons placed in peculiar circumstances. No. All is natural, perfectly accordant with every day's experience and observation. The author has not accumulated exciting incidents, nor given highly wrought descriptions of virtue or vice, of happiness or misery. In short, his stories are but relations of what he had seen or heard, in his rides and walks about the city and the country. They teach, (very naturally, most of them,) that every thing we meet with may suggest profitable reflections; and still more, that true religion blends itself with and hallows the every day scenes and occurrences of life. Most of the prominent characters in his stories are, as they should be, children. And I think he has been successful in intimating to his young readers the kind of duties which religion requires of them, and the great extent to which they may, if they will, promote the glory of God and the comfort of those around them. A Countryman.

August.

[For the Christian Register.]

PROTRACTED MEETINGS.

Mr Editor,—The remarks in your last paper on the subject of 'four days meetings' will be read with interest, and the consequences of these meetings will ere long attach to them the consideration of all reflecting men. My attention has been recently directed to them, by hearing of their practical operation in a neighboring town, most unfortunate for the peace and harmony of the community which are distracted with them.

In a village in Rockingham County, N. H. the Orthodox Congregationalists commenced the experiment of a four days meeting, which alarmed the other sects, who considered it a measure hostile to them all. This meeting was followed by a similar movement on the part of the Calvinistic Baptists for the same length of time; which had no sooner ended, than a two days meeting was commenced by the Universalists. The Free-will Baptists now thought it time to occupy their share of public attention, and fearing an inroad upon their denomination, commenced four days meetings immediately after the Universalists; and they will be no sooner over than the four days meetings of the Methodists will commence. The village is thus kept agitated by these contending parties. The Unitarians will not come in for any part in these proceedings; the measures of the other sects are calculated to produce reflection among the intelligent and considerate; and the result may easily be anticipated. N. M.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 10, 1831.

UNITARIAN CHRISTIANITY IN VIEW OF DEATH.

We have sometimes been amazed at the effrontery with which it has been asserted, that Unitarianism cannot support the soul at the approach of death, or to adopt an expression chosen we presume for the sake of the antithesis and not for its beauty or propriety, that 'though Unitarianism may be a religion to live by, it is not a religion to die by.'—We call it effrontery to make this assertion as it is often made, because it comes from those who know better, from those whose reading must have taught them its falsehood, and whom it would be an insult to suppose incapable of comprehending the argument by which it is disproved. In point of fact the Unitarian Christian is abundantly supplied with materials for overthrowing the statement. He can quote instances enough from the narrow compass of Unitarian biography, either in this country or in England, to prove that this faith has been in the hour of death, and also during months of fatal illness, an anchor to the soul, tranquillizing and elevating the spirit, while it prepared it to 'put off the body and be present with the Lord.' Let the opponent of this faith name profession, sex, or age,—its disciple can adduce examples from each class which show that, as this is a religion for the days of health and prosperity, it is also a religion for the chamber of sickness and the bed of death. The narrative on our first page furnishes one of many such examples—one remarkable indeed for the clearness of apprehension, the activity of mind, and the calmness of affection which marked the last hours of Dr Priestley's life, but not distinguished above many others by the strength of faith and the confidence of hope which he exhibited. Of this great and good man we love to think. He had his faults, for he was a man; he committed some errors in writing, for he was often obliged to write in haste; he held some opinions which we deem false and hurtful; but he was a good man and a great man, and we venerate his name. His life was worthy of the cause to which it was devoted, and his death was worthy of his life.

Our attention has been partly drawn to this subject at this time by a miserable tract or story which has been sent to us, called 'The Socinian, a narrative,' and published by the Protestant Episcopal Tract Society of New York. It was printed in 1827, but it has never fallen in our way till the last week. We hope it was the first and last of such *narratives* from the Episcopal Press. It is discreditable to the gentlemen who superintend that office of publication, to print fictitious stories which have not even the semblance of truth. We do not intend to criticise this paltry production, but only to notice its closing pages, in which a Unitarian is represented *as dying "in a manner so painful and miserable, that no tongue can tell, no pen describe it;"* because there is "in this system of religion nothing that can satisfy a thirsty soul, panting for immortality;" because, while he "earnestly longed for the aid of one mighty to save and prompt to deliver, he knew not where to seek, or on what to rest his hope!"

We will make a single remark on such language. It is taken for granted that the Unitarian Christian has not faith enough for the hour of death. Now the truth is, as any one may see, that the Orthodox have not faith enough. The Unitarian believes that the mercy of God is a sufficient refuge for every penitent sinner, and for every obedient disciple of Jesus; and believing, he has a hope full of immortality. The Orthodox Christian will not believe this; he is afraid to trust the mercy of God; he has not as much faith as the Bible tells him to have, and to make up for lack of faith he imagines a satisfaction made to the divine justice, and a vicarious sacrifice, and other means of supplying the want of a true, cordial faith in the revelation of God's character and the promises of divine grace in the gospel. Whether the weakness of his faith arises from an intellectual or a moral cause, we pity him, and would exhort him in the words of our common master, '*have faith in God*;' but when he undertakes to discover in us the very same evil under which he is laboring, we cannot forbear to repeat the proverb, quoted by the Saviour—'Physician, heal thyself;'—'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'

DIVISION OF UNIVERSALISTS.

Our readers will notice, under the head of Religious Intelligence, mention of a formal separation between the two classes of Universalists in New England. The seceders constituted a small but a respectable minority of the denomination, and were distinguished from the great body of Universalists by maintaining the doctrine of retribution after death, which will however, they believe, issue in the restoration of all men to holiness and happiness. One good effect of this division we hope will be, to give a determinate meaning to the words, Universalist and Universalism. As they describe the faith and the members of the denomination in respect to which alone they should now be used, they signify a belief that all suffering terminates at death, and that after this event every human being will enter upon a state of happiness. This the restorationists deny, and we are glad both that they express their opposition to this tenet, and that they have assumed a distinctive name.

If any one is so ignorant as to inquire what is the difference between the belief of this sect and that of Unitarians, we will say for his information, that Unitarians in this country do not generally believe in the final restoration of all men to happiness. This tenet is held by some among them, and by their brethren in England; but here the number we think is not large, while the majority of American Unitarians suppose that the final condition of the wicked is not a matter of revelation, and therefore cannot be a topic of faith. They all maintain that Jesus Christ has revealed a state of righteous retribution after death, where every one must experience the consequences of his life on earth, but as the gospel has not disclosed 'the eternal fates' of men, they affect not to be wise 'above that which is written.'

In our late remarks upon this subject, in the Register of August 27th, an error of some importance occurred,—(we know not whether through our fault or the printers)—which, yet we think, was so apparent that no one could have mistaken our meaning. In the 2d column of 2d page, 7th line from the bottom, for *denying* read *affirming*.

BIBLE SOCIETIES A BOND OF PEACE.

It has been the glory of Bible Societies that they have been the instrument of soothing the animosities of sects, and of uniting their members in one enterprise of benevolence. This has not, indeed, been their universal influence. There have been a few shameful exceptions, in which an attachment to sectarian peculiarities has triumphed over every other consideration. Of this we recorded a notable instance in our paper of July 2, in an account of the late anniversary of the British and Foreign Bible Society. But such gross violations of the proprieties of the Christian character, and of the spirit of our religion are extremely rare. Bible Societies are still, generally, an effectual bond of union and peace among the differing sects. We have been pleased with the remarks of a correspondent of the 'Old Colony Memorial' on this subject. He is commending the efforts of the Plymouth County Bible Society.

I am glad to see the Society going on in the good work of spreading the Scriptures, "without note or comment." I am strong for the Bible cause. It is dear to my heart for a thousand reasons; and not one of the least is this, that in the Bible Society all sects can meet in peace and love. I am for peace and union. These angry disputings of sects arise from those passions whence come also bloody wars and murderous fightings. If there be any spirit which the whole tenor of Christianity breathes with power and constancy, it is the spirit of Love. Yes,—kindness, conciliation, and charity, are supporting pillars which stand in the very front of the Christian temple. A Christian, without love and sympathy in his heart, would be as a sun without light and heat. Tender, generous, warm, and charitable affections give to families happiness; to neighborhoods, society; to churches, peace; and to individual character, the very hue of heaven. I love the Bible Society, because it is, from beginning to end, designed to bring out, cherish, quicken, and fix these amiable and celestial affections. Are there any mansions prepared in heaven for bitter invective, angry passion, sectarian hatred, and homicidal customs? No. The atmosphere of heaven has nothing in it which can keep alive these emotions—for, "all the air is Love." Let us cherish our Bible Society, one of the many streams which gush from the Fountain itself of heavenly Purity, to gladden and fertilize the spiritual world.

The annual meeting of this Society, we learn, will be held Sept. 14th in South Scituate, at Rev. Mr Deane's church, when a sermon will be preached by Rev. E. B. Hall of Medford.

CONGREGATIONAL CHURCHES.

Our readers will find an article on the rights and practices of Congregational churches in another part of this day's paper. We have cheerfully given it insertion, because we consider the subject one of interest, and are happy to know the various views of our Christian friends in relation to it. Some of the points urged by our correspondent involve confessedly no small practical difficulty. But while we differ from him in some of his conclusions, and might, we think, point out essential errors in his arguments, the moderation and candor, with which they are urged, entitle them to our respect. It must not however be overlooked in any discussion of the subject, that the law has, once and again, been deliberately pronounced by our highest legal authorities; and that it is by them, and not by any general considerations, whether of expediency or right, that every doubtful question must be decided.

SUNDAY SCHOOL SOCIETY.

We have been requested to give the following notice insertion. We hope, that although the intention of holding such a meeting has not been announced till the present time, the importance of the occasion will secure the attendance of all, who feel an interest in the religious education of the young, and especially in an institution, which time and experience have shown to be so efficacious.

A public meeting of the Boston Sunday School Society will be held on Wednesday the 14th inst. at the Federal Street Church to celebrate the Jubilee of Sunday Schools. This celebration will be in commemoration of the first establishment of Sunday Schools fifty years since by Robert Raikes. The day selected is the birth day of their founder. Appropriate music and other religious services will be performed, and an Address delivered by Rev. E. S. Gannett. Teachers, children, and all other friends of Sunday Schools are invited to attend. Services to commence at 7 o'clock.

*** Members of the Society, superintendents, and teachers of other schools will meet in the vestry at half past 6 o'clock.

Thomas Gray, Jr. *Sec'ry.*

LATE PUBLICATIONS.

A Sermon preached at the Ordination of Mr William Farmer, *at Belgrade, Maine, May* 18, 1831, *by* Benjamin Huntoon, *of Bangor.*

The topic of this discourse is the spirituality and life-giving power of the gospel. "The words that I speak unto you," says Jesus Christ, "they are spirit and they are life." And in illustrating this, his text, the preacher shows that the doctrine, or the religion, of Christ is spirit and life, because it has a spiritual origin, coming from heaven; because it is the medium of the communication of God's spirit to our souls, an essential *instrument* of divine influences upon the heart; it brings to us the knowledge of spiritual things, revealing as in the light of heaven the moral character and perfections of God, teaching us how to escape the *death* of sin, how to obtain the forgiveness and everlasting favor of God, and finally to become possessors of immortal life. Each of these topics is illustrated as a distinct head of discourse; and the great doctrine of *moral renovation*, as the fruit of spiritual influences and of the instructions of the gospel, is well exhibited.

We are happy in the occasion of this discourse—the establishment of a new society, and the settlement of a minister in an important district of the flourishing State of Maine. We trust it may effectually advance the interests of pure religion. We are gratified in learning the prosperous condition of so many of our sister churches in Maine. May their faithful and persevering efforts in the cause of pure Christianity be crowned with a divine blessing. For our brethren and companions sake, we say "Peace be within you."

Ellen and Mary, or the Advantage of Humility. First American from the Second London Edition. Boston: Gray & Bowen. 18mo. pp. 36.

This little tale is one of the series published by the Boston Sunday School Society. It is an agreeable story and conveys useful moral and religious instruction. It deserves to be generally introduced into Sunday School libraries.

RELIGIOUS AND LITERARY INTELLIGENCE.

Denomination of Restorationists. From the following official article, it appears that certain ministers and societies have withdrawn from the General Convention of Universalists, and formed themselves into a separate body. The Independent Messenger published at Mendon in this State is devoted to the cause of this denomination.

At a Convenvention of Restorationist Ministers and Delegates, assembled in Mendon, Mass. (at which were present Rev. Paul Dean, of Boston, Rev. Charles Hudson, of Westminster, Rev. Adin Ballou, of Mendon, Rev. Lyman Maynard, of Oxford, Rev. Nath'l Wright of Attleborough, Rev. Seth Chandler, of ——, all of Massachusetts; Rev. David Pickering, of Providence, R. I. and Rev. Philemon R. Russell, of Winchester, N. H. and several laymen,) the following Preamble and Resolutions were unanimously adopted:—

Forasmuch as there has been of late years a great departure from the sentiments of the first Universalist Preachers in this country by a majority of the General Convention—the leaders of which do now arrogate to themselves, exclusively, the name of Universalists; and Whereas we believe, with Murray, Winchester, Chauncy, and the ancient Authors, who have written upon this subject, that Regeneration—a general Judgment, Future Rewards and Punishments, to be followed by the Final Restoration of all mankind to holiness and happiness, are fundamental articles of Christian Faith, and that the modern sentiments of no-future accountability, connected with materialism, are unfriendly to pure religion, and subversive of the best interests of society; and Whereas our adherence to the doctrines on which the General Convention was first established, instead of producing fair, manly controversy, has procured for us contumely, exclusion from ecclesiastical Councils, and final expulsion—and this without proof of any offence on our part against the rules of the order, or the laws of Christ; It was therefore,

Resolved, That we hereby form ourselves into a religious Community for the defence and promulgation of the doctrines of Revelation in their original purity, and the promotion of our own improvement—to be known by the name of the Massachusetts Association of Universal Restorationists.

Resolved, That the annual meetings of this body be holden in Boston, on the first Wednesday and following Thursday in January.

CHAS. HUDSON, *President*,
NATH'L WRIGHT, *Sec'ry.*

Catholicity. This is a new term recently introduced in the Roman Catholic newspapers, and means the Roman Catholic religion. Very active efforts have for some time past been made throughout the country, by the leaders of this denomination, to embody their scattered members and produce a concert of action in favor of their principles and mode of worship. According to the Hartford "Catholic Press" we are to expect that—"a few years hence revivalism to the faith of our Catholic forefathers will make giant strides in the land of steady habits." The conductors of this paper thus speak of their object.

We have enlarged our journal in order to afford ourselves more ample room to fight the good fight, and to put to shame and confusion the calumniators of the creed of our forefathers—the creed of two-thirds of the civilized christian world. We wish to silence the calumniators of Catholic orthodoxy, and expose the nefarious proceedings of the advocates of heterodox revivalism. Our patrons and friends are earnestly called upon to support us in the land of steady habits, where puritan proprietors are under the erroneous impression that said land belongs to them by prescription.

Methodists in the United States. From the General Minutes of the Methodist Episcopal Church, recently published, we learn that the total number of members (not including the Mississippi Conference) is 513,114, and of travelling preachers 2,010. The increase of members during the past year has been 37,114, and of ministers 110.

It appears by the Minutes, that the number of members of the Methodist Church in the Valley of the Mississippi is 190,014, besides 4,501 converted Indians. These churches are supplied by 673 travelling preachers, besides a large number of local preachers. The following is given as a statement of the relative strength of three denominations in the Valley of the Mississippi.

	Church Members.	*Ministers.*
Baptists,	85,611	1,036
Presbyterian,	60,625	543
Methodist,	190,014	(itinerant) 673

The Advocate and Journal, the Methodist paper published at New York, has been recently much enlarged. The regular number of copies published weekly is 22,000, and by the efforts now making it is expected that it will soon be considerably increased.

Baptists in the United States. We learn from an article by the editor of the Christian Index, drawn up for an American edition of Buck's Theological Dictionary, that in the various branches of the Baptist denomination, in the United States there are about 300,000 communicants. The number of churches is more than 4000. The churches of this denomination are embraced in about 200 Associations, and from these Associations are formed 15 Conventions. The Associations and Conventions have only an advisory power. Churches only are considered competent to the exercise of religious jurisdiction. The Baptists resemble the Congregationalists of New England and the Independents of Great Britain in their mode of church government. The great body of the Baptists (exclusive of the 'Christians') are Calvinists.

Swedenborgians. A society embracing the Swedenborgian, or as they are called by those who maintain them, New Jerusalem doctrines was organized at Portland, on Sunday, August 21st., by Rev. Thomas Worcester, of Boston, assisted by delegates from the Boston and Bath societies. The society in Boston are erecting a meetinghouse in this place.

Mr Adams's Eulogy. The eulogy of Mr Adams on the life and character of James Monroe was published on Thursday by Mr Eastburn. It forms a pamphlet of one hundred pages.

Unitarian Chapel in Paris. The Christian Pioneer just published gives information of Unitarian preaching in Paris.

Several English and American Unitarians in Paris had long entertained a wish to assemble themselves together for public worship, and the arrival of the Rev. Israel Worsley has happily rendered that practicable which had been so much desired. A Committee was named for procuring a suitable place for public worship, and a large room in the Rue Choiseul, No. 12, was fitted up for the purpose; and the first Unitarian service was performed there on Sunday the 12th June, to the great satisfaction of a respectable congregation.

The congregation are desirous of obtaining the services of a French Protestant minister of Unitarian principles, to officiate in the French language alternately with Mr Worsley, as a means of making known among the people of France the unadulterated doctrines of the Gospel.

Worse than folly. The Religious Inquirer of Hartford states that "the members of the Presbyterian church at Salina, N. Y. have resolved to attend no more funerals, at which the services are not performed by Orthodox clergymen." What will bigotry attempt next?

Brown University. The annual commencement of this institution was held on Wednesday last. In addition to the exercises of the graduating class, which were very respectable, several interesting services were performed before the literary societies connected with the college. Among these was an oration by Rev. G. W. Thompson on the reciprocal influences of literature and morals, which we had not the opportunity of hearing, but which was highly commended for its elevated tone of sentiment, and its manly and vigorous eloquence.

The Society of the Phi Beta Kappa, which has recently been introduced from Cambridge into this sister University, held its first anniversary. An oration was delivered on this occasion by the Rev. President Wayland, to which we had the satisfaction of listening. It was an admirable discourse on the "*Philosophy of Analogy;*" a topic, which though from its nature speculative and abstract, was illustrated with great clearness and weight of reasoning, with singular beauty and copiousness of poetic imagery, the evident fruit of an original and inventive mind. The allusions made by the orator to Butler and to Newton were in some of the highest strains of eloquence. And we were especially impressed by that view of his subject, in which the orator anticipated the time, when through the knowledge and application of the *great law of analogy*, discoveries in truth and science should be no longer, as they have been, *the results of accident*, but of gradual and connected development. We hope to see this discourse published.

A Poem on Critics and Authors was also delivered by Rev. Mr Deane, of Scituate. It was a caustic but sufficiently merited satire, on the pretensions and follies of a troublesome race; the evil of many books, and the mischief of bad ones. It was not wanting in genuine wit, and (except its length, the besetting error of poets and orators of these times) its playfulness and its graphic delineations gave great pleasure.

An Oration was also delivered on Thursday by the Hon. Tristram Burgess, Representative in Congress; of which however, we have had no opportunity of hearing.

Harvard University. Charles Follen was inaugurated Professor of German Language and Literature at Harvard University on Saturday the 3d instant.

Mr Thaddeus William Harris, of Milton, has been appointed Librarian.

Amherst College. The annual Commencement at this institution took place on Wednesday Aug. 24th. The number of graduates was 60. On the Tuesday preceding, an oration was delivered before the Alexandrian and Athenian Society, by Mr George B. Cheever—and one before the Society of Alumni, by Mr Bela B. Edwards;—both of which were highly creditable to the authors. On Wednesday morning, an address was delivered before the Antivinian Society, by Dr Ebenezer Alden, of Randolph. No honorary degrees were conferred, except that of A. M. on Mr Wm. G. Schauffer, of Andover.

Wesleyan University. Wiggin's Monthly Repository contains a short account of this institution, lately established in Middletown, Conn. The following is an extract.

This institution has just been incorporated by the Legislature of Connecticut. The buildings are situated in the city of Middletown, in the State of Connecticut, and are the same that were lately occupied by the American Literary, Scientific, and Military Academy, under the care of Captain Partridge. To secure the privilege of the location of the Wesleyan University at Middletown, the proprietors of the Academy offered their building as a gratuity, for the use of a college or university forever, on condition that there should be an additional endowment raised of 40,000 dollars. The citizens of Middletown and its vicinity with a commendable zeal, by public grant, and by private subscriptions, pledged about 18,000 dollars of the endowment. These offers, together with the other local advantages, fixed the university in its present location. The conditional endowment has been already pledged, the general plan of operations struck out, and time for opening fixed to be the third Wednesday in September.

The site is delightful. Few, if any, excel it.—The buildings are on an eminence, about one half mile from the river, commanding a view of the town, some neighboring villages, the valley of the river for some distance, and a most fruitful surrounding country, highly cultivated, and interspersed with dwellings, gardens, and orchards, in rich rural loveliness.

The Faculty elect are; Rev. Wilbur Fiske, D. D., President; Rev. Stephen Olin, A. M., Professor of Ancient Languages; Thomas Drake, M. D., Professor of Mathematics, and Natural Science; Augustus W. Smith, A. M., Adjunct Professor of Mathematics; Rev. J. F. Huber, Professor of Modern Languages.

Boylston Prizes. The Boylston Prizes for declamation, were awarded, on the 1st instant to the following young gentlemen. The first prizes, a gold medal valued at fifteen dollars, were gained by Charles F. True and George F. Simmons. The second prizes, a medal valued at ten dollars, were taken by Joseph Harrington, Joseph B. Walker, and Edward Cruft, jr. The judges pronounced the declamation of a high order, and much superior to that of former years.

SUMMARY.

The Poles. A meeting of American citizens in Paris, was held at the Rue Richlieu, July 9th, and resolutions passed in favor of the Poles. A considerable sum was subscribed for their relief, and Gen. Lafayette was requested to become the agent of remitting the money collected at Paris and in America to the proper Polish authorities. The General very cheerfully complied with the request. Mr Cooper, the American novelist, presided at the meeting.

A meeting of the citizens of New York, at which Judge Duer presided, was held on Monday evening to contribute to the assistance of the Poles, and a large committee appointed. Dr S. G. Howe was appointed to proceed to Warsaw, to present to the government a copy of the proceedings, and of a spirited address which was adopted by the meeting.

Polish Standards. These Standards, painted under the direction of the Polish Committee, by Mr Charles Hubbard, will be exhibited in Fanenil Hall, this day. Ladies with gentlemen in attendance, will be admitted from 9 A. M. to 1, and in the afternoon, subscribers from 3 to 6. On Monday the Hall will be opened to citizens generally. On Monday afternoon a procession will be formed at the State House, at 3 P. M. move under escort of a battalion of Light Infantry and a company of Light Horse, through Park, Tremont, School, Washington and State streets, to Faneuil Hall, where the "Address to the Polish Nation" will be read, and appropriate ceremonies performed. The Standards will then be committed to the battalion in State street, who will march to Roxbury line, whence the Standards will be forwarded to New York, and Havre.

Silk Manufacture, No. 6. Mr D'Homergue in conclusion of his essays observes, "my chief view in the foregoing essays has been to prove, that the preparation of raw silk, called reeling, is an art without a perfect knowledge of which this Country can never expect to be able to manufacture silk stuffs, and is the great and most important object to be attended to at present; and that this art requires considerable skill and dexterity, and can only be acquired by experience and practice under proper instructors."

Floss Silk, which consists of tow and the coarse fibres of the silk extracted from the cocoons, and of the waste and refuse silk collected during the process of reeling put together in a mass, then carded and spun on the common wheel, of which are made ribbons, silk tapes, stockings, gloves, mittens, night caps, vestings, and all kinds of hosiery, may be either sold as raw silk for exportation, or employed in the manufacture of coarse articles of the above description. But if it be intended to give to those articles any degree of fineness the floss must undergo the same process as other raw silk. It must be wound, cleaned, doubled and twisted in the travelle, a machine made on the principle of the throwsling mill, but differently constructed, and of a much smaller size. This branch of domestic industry might very well take the place of the sewing silk of the Connecticut ladies, and find them as agreeable and profitable employment; and it would prepare the American weavers for making the finer articles, when the manufacture of thrown silk shall have been introduced into this country.

The American nation will, by gradual and sure steps, reach the desirable point to which her whole ambition should be directed: that in which her own native silk, that precious gift which a kind Providence has bestowed upon her with such excellence and such extreme profusion, will fill the land and make America what France now is,—a country that no reverse can put down, and that conquest and the devastations of hostile armies cannot impoverish.

We hear of machines for winding silk from cocoons *without handling them*, which is absolutely impossible. We have heard of others by means of which silk can be reeled and twisted at the same time, which implies that reeling, winding, cleaning, doubling, and twisting, or in other words, that raw silk and thrown silk may be made by one and the same operation. I have no doubt however that the numerous machines employed in the different branches of the silk manufacture are destined to receive great and manifold improvement in the country whose future Whitneys will distinguish themselves as they have done in the cotton business; but every body will understand, that he who will improve upon a machine *must first learn how to use it.*

It is idle to think of importing journeymen, or women, who are acquainted with the business; for such are not to be found. If they would be induced to emigrate, we could not derive much advantage from them; each one knowing only *that part of the business which the division of labor has allotted to him.* Mr J. W. Morse writes from Marseilles, March 21, 1829, "it is difficult, indeed, to find a person who possesses a knowledge of the reeling and the different process before being made into sewing silk; for it is done by four or more persons, who have each his particular part, and continues through life doing nothing else; which keeps him ignorant of every other part. The reeling is done by women, and there are few men who are acquainted with that branch of business. There are very few in France or Italy who are acquainted with all parts of the process, and those few receive such liberal encouragement at home, that they will not go abroad.

If any gentlemen from this place shall pass through Philadelphia during the present year, it is desirable that they should call on Mr D'Homergue, and have a free conversation with him on the subject.

Treaty with France. Mr Draper has arrived in New York with the treaty between France and the United States. The New York American gives the following summary of the treaty.

It was signed on the 4th of July, a good day for a good deed. It is in substance what we have heretofore stated—adjusting all open questions with France, and providing a sum that, according to the opinion of several competent judges, will nearly if not altogether satisfy the principal of all *well founded* claims upon France. The mode of distribution is left entirely to this government; all claims on France, for burnings at sea, seizures and confiscations in port, and illegal condemnation, being renounced on our part. Claims for supplies to St Domingo on account, as alleged, of the French Government, and for protested bills of Exchange, are not included among those which the sum stipulated by this treaty is meant to extinguish. The payment of the five millions of dollars is to be made in six annual instalments, the whole bearing interest at the rate of 4 per cent, from the day of ratification.

The sum of one and a half million francs for the adjustment of the Beaumarchais and other French claims, is not to be deducted from the Five Millions.

Hurricane in Barbadoes. A letter from the Consulate of the United States at Martinique, received by the Collector of the port of N. York, dated Aug. 13, gives an account of one of the most terrible hurricanes in Barbadoes, that was ever known. It passed over the ill-fated island of Barbadoes on the night of the 10th inst. and in eight hours left it desolate, covered with ruins and dead bodies. Most of the public buildings of the place were destroyed; and those who experienced the great storm of 1780, concur in representing this as the most destructive and appalling of the two.

Jewels of the Princess of Orange. Carrera, in whose possession a large amount of the jewels of the Princess of Orange were found, has been delivered up by the civil authority of the State of New York, to be transported to his own country for trial. Legal process was issued to apprehend the wife of Carrera, who was supposed to be an accomplice in the felony. She immediately took passage for England, but is pursued by an officer from New York, and will probably be arrested immediately on her arrival. The Journal of Commerce says,

We are informed that there is no doubt that the wife of Carrera carried with her to England the whole of the valuable jewelry of the Princes of Orange, that remained undiscovered at the time of his arrest. Carrera himself states that he buried it in the garden attache to the house in which he resided. The spot has nee found, but the jewels are missing. Their value is supposed to amount to nearly a million of dollars.

LATEST FROM EUROPE.

England. The latest accounts say that the reform bill was under discussion in the House of Commons, but proceeded slowly; little doubt, however, was entertained that it would prevail.

France. We have received but little news from France of public interest. The Chamber of Deputies met on the 24th July, when the King delivered a speech which was received with great applause. His Majesty speaks in high terms of the Poles, but we do not anticipate the immediate interference of France in their behalf. The first anniversary of the 27th, 28th, and 29th of July, was celebrated on those days with great splendor. The particulars of the *fete* would occupy too much of our columns for insertion.

Belgium. Prince Leopold has assumed the throne of Belgium, and delivered a speech on the occasion which was much applauded. He has formed his ministry, and announced his intention of marriage with the Princess Marie, of France. Arrangements relative to the marriage had commenced.

Poland. The fate of this gallant nation is yet undecided. Success has attended the Polish arms in several conflicts, but we much fear the result of a general engagement. Authentic accounts of several battles are favorable to the Poles, but they were between comparatively small detachments of the armies. The Poles cannot afford to lose soldiers. On the 14th July, General Chrzanski was attacked by Gen. Rudiger on the Polish side the Minsh, five miles from Waraaw. The Russians were obliged to retreat followed by the Poles. The Russian loss in killed and wounded was three thousand men, nine hundred men were taken prisoners, one thousand muskets, one cannon with a number of horses and some baggage were also captured. General Gielgud, a Polish officer, has been assassinated in Prussia, by a Lieutenant; his army consisting of 700 men have laid down their arms. Prussia is no longer neutral, but is decidedly in favor of Russia. No European power has declared in favor of Poland. A Liverpool paper of Aug. 4th, says that a private letter from Antwerp has the following postscript—

'I have just seen a letter from Leipsic, written by a person worthy of credit, which states that the Russians, irresistible in their advance upon Warsaw, along the left bank of the Vistula, had already reached the outskirts of the devoted capital, and were, when this account left, actually bombarding it. The greatest consternation prevailed in the place, and the poor inhabitants were flying from it, in the opposite direction, real objects of pity.'

The ship Sampson has arrived at New York, bringing London and Liverpool papers, of the 3d and 4th of August. The intelligence they contain is cheering if true. We fear that it is at least exaggerated. We give a summary from the New York Courier and Enquirer.

The news is of the greatest importance, conveying as it does, the account of a splendid victory obtained by the Poles over the Russians, in which they took 14,000 prisoners and eighty pieces of artillery.

The first accounts of the glorious victory of the Poles, was communicated by the Government to the People of Paris on the 29th of July, when it was confidently rumoured that the victory was nothing more than the defeat of Rudiger's corps. Passengers however, afterwards arrived at Paris on the evening of the 30th, who confirmed the news first communicated. The account was first published in London on the morning of the first in the second edition of the Herald, but in consequence of the rumour alluded to, the evening papers of that day did not republish it. On the evening of the second, the confirmation by the passengers was received, and the evening papers of that day publish the account as worthy of belief. The only paragraph calculated to throw a doubt upon the truth of this news is one from the *Quotidienne* of the 30th, speculating on the situation of the armies, but the fact that the London evening papers of the first and morning papers of the second refused to give the account, and that on the second the Courier did publish it on the authority of the latest arrival from Paris—authorises a belief that it is correct. What is more, the denial, and the only one, is in the Quotidienne of the 30th; whereas the last and no doubt true account, is contained in the *Messager des Chambres* of the 1st of August—two days later! There is good reason to credit the account of the victory, which God grant may be true.

The Courier also states from Paris and English papers that at the celebration of the anniversary of the *three days in Paris*, it was communicated by government, that a great victory had been obtained by the Poles over the Russians, with a loss of 16,000 Russians killed and 17,000 taken prisoners. The announcement had an electric effect; the National Guards and the people embraced each other in transports of joy, and the air was rent by shouts of defiance to the power of the Despot, and vows of devotion to the cause of the patriots.

An extensive insurrection was reported to have broken out in Hungary, in favor of the Poles. One fact is unquestionable—that money, wine, provisions and medicines, from Hungary, daily arrive in the Polish capital.

[From the Messager des Chambres.]

'An inhabitant of Metz received, on the 26th of July, a letter from Frankfort which states, that in a general battle the victorious Poles took prisoners or killek 14,000 Russians, and 80 pieces of cannon.

'Several travellers, also coming from Frankfort who passed through Metz, declared that at the moment of their departure, a report was circulated that the Polish army had gained a complete victory over the Russians, and that the Hungarians, who have manifested such ardent sympathy for the sacred cause of this nation of heroes, are no longer to be restrained from making common cause with it.'

Revolution in Italy. The Austrian troops have evacuated La Romagna, and the Pontifical authorities have lost all their influence. Private property is respected and the people are quiet, except when disturbed by the Papal troops; taxes are not paid, and magistrates are not obeyed.

The citizens of Bologna have sent a deputation to Rome in the name of La Romagna; it as ordered peremptorily to declare that the population will repulse the Papal troops if they dare to show themselves, and the inhabitants are resolved to rise, and govern the country themselves, if the Court of Rome persist in attempting to govern them by violence.

MARRIAGES.

In this city, Mr John M. Dearborn to Miss Hannah Nye Freeman, daughter of the late Rowland F. Esq.

By Rev. Mr Gannett, Capt. Jeremiah P. Wood, of Newburyport, to Miss Laura Wheelwright, of this city.

In Lynn, Mr Joseph G. Taylor to Miss Harriet Breed.

In Troy, N Y. John Adams, Esq. Principal of Phillips Academy, Andover, Mass. to Miss Mabel Burritt.

In Cincinnati, Ohio, Mr Henry J. Curtis to Miss Clarissa Fisher, late of Boston.

In Paris, at the house of Mr Rives, Minister of the United States at the French Court, Nathaniel Niles, Esq. Secretary of the American Legation, to Mrs Rosella de Milhau, of Baltimore, widow of Dr John J. Sue, of Paris.

DEATHS.

In this city, Mr Bernard Fitzpatrick, aged 59; Mr David Dunlap, 45; Miss Lurano Howe, daugher of Capt. Thomas Howe, 23; Miss Eliza W. Pratt, daughter of Nathan P. of Vassalboro', Me.; Mrs Mary Callender, widow of the late Mr Joseph C. 66; Mrs Eliza, wife of Mr Joseph P. Eaton, 31; Mr George W. Appleton, 25; on Thursday morning last, very suddenly, Mrs Mary Turell, XCI.

In Charlestown, Mrs Lydia Teel, widow of the late Mr Jonathan T. aged 71.

In East Cambridge, suddenly, Mrs Elizabeth, wife of Dr Anson Hooker, aged 25, only daughter of Samuel Parker, Esq. of East Cambridge.

In Cambridge Sept. 3d. Catharine Elizabeth, aged 14 months, youngest child of Mr Andrew Allen.

In Hingham, Mr Jonathan Thaxter, aged 90.

In Danvers, on the 4th inst. of pulmonary consumption, Rev. Jeremiah Dale, late from the State of Ohio.

In Newburyport, Hon. William Stedman, formerly of Lancaster, Mass. aged 66.

In New Bedford, Mr Obed Kempton, aged 68.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞ Orders for them promptly answered.

Sept. 3.

TRACT No. 51, *(First Series,)* A. U. A. Just published at the Depository 141 Washington Street, Tract No. 51 of the first series of the American Unitarian Association, being "An Answer to the Question, Why are you a Christian? By John Clark, D. D. pp. 34. GRAY & BOWEN.

BADGER'S WEEKLY MESSENGER

Published in New York, by the former editor of the Zion's Herald, and Christian Advocate and Journal.—Price two dollars and fifty cents per year.

Subscriptions received by Whitney & Wise at their Book store 21 and 23 Cornhill, where specimens may be seen. Sept. 10.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XVI, *for September*, 1831.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Old English Prose Writers—The Library of the Old English Prose Writers. Vol. I. Containing The Holy and Profane States, by Thomas Fuller; with some Account of the Author and his Writings.

Art. II. Opinions of Origen—Origenis Opera Omnia, quæ Græce vel Latine tantum extant, et ejus Nomine circumferuntur. Opera et studio Caroli Delarue.

Art. III. Dr Worcester on the Evils of Contention—Causes and Evils of Contentions, unveiled in Letters to Christians. By Noah Worcester.

Art. IV. Social Life—A Comparative View of the Social Life of England and France, from the Restoration of Charles the Second to the French Revolution. By the Editor of Madame du Deffand's Letters.

Art. V. Education for the Ministry—An Address delivered before the Society for Promoting Theological Education, June 5, 1831. By John G. Palfrey, Professor of Biblical Literature in Harvard University.

Art. VI. Noye's Translation of the Psalms—A New Translation of the Book of Psalms, with an Introduction. By George R. Noyes.

Art. VII. Stephen on Slavery—The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern. By James Stephen, Esq. Vol. II. Being a delineation of the State in point of Practice.

SIR PHILIP SIDNEY'S DEFENCE OF POESY. SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol. II. Containing Sir Philip Sidney's Defence of Poesy and Selden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

Extract from the Editor's Preface.

"The claims of Sir Philip Sidney and John Selden to a place in the Library of Old English Prose Writers, it is presumed no one will question. *The Defence of Poesy* is certainly one of the purest and most brilliant gems in the coronet of English literature; while the *Table Talk*, for its admirable good sense, its shrewdness of remark, and its accurate delineation of men and manners, stands without an equal in the class of writings to which it belongs."

Extract from the Retrospective Review.

"If ever there was a work more than most others calculated to delight and benefit general readers, and at the same time less than most others known and appreciated by them, it is *The Defence of Poesy*. It is perhaps the most beautifully written prose composition of the Elizabethan age, impregnated with the very soul and spirit of poetry, and abounding with the richest adornments of fancy. The excellencies of this admirable Essay are equally conspicuous, whether we regard the purity and simplicity of its style, the strength and soundness of its reasoning, the rich fervor of its eloquence, or the variety and aptness of its illustrations. In short nothing is wanting to make *The Defence of Poesy* a piece of writing that, in a similar space, is not to be parallelled in our language."

Dr Johnson remarks, "A few of the French *Ana* are good; but we have one book of that kind better than any of them; Selden's Table Talk."

H & B. have also for sale, the first volume of the same Library, which contains Fuller's Holy and Profane States. The third volume will comprise the Miscellaneous Works of Sir Thomas Browne, including the whole of "The Religion of a Physician," and the treatise on "Urn-Burial." Sept. 3.

TO PHYSICIANS.

THE BOSTON MEDICAL AND SURGICAL JOURNAL.—*Published weekly and monthly.*

The design of the Boston Medical and Surgical Journal is to offer to the Physician and Surgeon, in a convenient form, and at short intervals, facts and observations which will be useful in actual practice.

Its weekly form adapts it admirably well to the brief periods of leisure for reading enjoyed by active practitioners of the Healing Art, and enables the Editor to make it the earliest herald on this side the Atlantic, of newly discovered remedies, of new and enlightened modes of practice, and in fact of all those lights which are shed and shedding so abundantly abroad on the advancing steps of Medical science. The Original Department is also enriched by many Communications of rare value; and, under the Boston Head, there is given a sketch of whatever of interest is going on in the Medical World. Every number contains sixteen large octavo pages, making two volumes a year of 420 pages each.

This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

The price for either the Weekly or Monthly Series, is $3,00 a year in advance, $3,50 if not paid within three months, and $4,00 if not paid within the year.

CLAPP & HULL, *Publishers.*
184 *Washington Street, Boston Mass.*
Steopis August 24

LIBERAL PREACHER, *for Sep* —Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 9. Containing a Sermon by Rev. JOSEPH ALLEN of Northborough, Mass., on '*Family Religion*,' from Prov. iii. 33; and another by Rev. EDWARD TURNER of Charlton, Mass. on '*the Conversion of Zaccheus*,' from Luke xix. 8.

SELECTED POETRY.

[From the Christian Observer.]

PSALM CXXVIII. IMITATED.

How blest the man by wisdom led,
Whose feet the path of virtue tread!
His field no stranger hand shall spoil,
But plenty crown the master's toil.
Oh! happy thou, the child of heav'n;
To thee a parent's cares are giv'n:
Within the arms of love shall rest
The partner of thy faithful breast,
As the tall vine with beauty crown'd
Mantles the branching elm around.
Fair as the olive's tenderest bloom,
Thy children to their sire shall come,
With smiles to bless his festive ease,
The pledges of domestic peace.
Lo! such the joys ordain'd to cheer
The pilgrimage of virtue here.
As through the wilds of life you stray,
The smile of heav'n shall glad the way;
A friend, a father for thy guide;
Thy children's children by thy side;
While all around, within, above,
Is peace, and harmony, and love.

MISCELLANEOUS.

RELIGIOUS PROSECUTIONS.

A Mr Taylor, who has made some noise of late years in London by his attacks on religion, both in lectures on Sunday to a society of free-thinkers or atheists—we know not by what name they designate themselves—and in various publications, has been lately made the subject of public prosecution. A correspondent of the London Morning Chronicle, whose letters from Paris under the signature of O. P. Q. have attracted considerable notice both in England and in this country, makes some judicious remarks on the impolicy of such a measure.

The prosecution of Mr Taylor was unwise and unnecessary, and the sentence pronounced against him is excessive and absurd! I will tell you why I say this, and I am much mistaken if you do not agree with me. In the first place, I hold, that in a free country like England, I have the right to believe what I will, and either to be Deist, Churchman, Catholic, or Unitarian. In the second place, I hold that to have the right of believing, without having the right to propagate my belief, is no more than having the right possessed by every human being, even under the most cruel and despotic governments. Liberty of thought can never be denied by human laws, but only liberty of action; and the moment I am denied the right of propagating my creed, I am enslaved. Then in the third place, the liberty I claim for myself I am willing to confer upon others; and therefore on Mr Taylor! Nor can I do such injustice to my own creed, as to believe that it will be really injured by the propagation of [illegible]. For example—1st, I consider my creed, which is contained in the Old and New Testament, to be the most rational, philosophical and perfect system ever proposed to the consideration or belief of man. I believe that God is its author—for that it is too perfect to be invented by man. And 2d I consider the Creed of Mr Taylor to be as defective and as irrational and absurd, as mine is perfect, rational, and divine. I have, therefore, 3d, no sort of fear that in the present enlightened state of society the system of Mr Taylor shall be preferred to mine; and, on the contrary, I know it to be a fact that Christianity is gradually spreading, is so spreading every year, and every hour of every year; and I should as soon expect to behold the solar system changed by the fiat of some wandering astrologer, as I should to see the Christian religion overthrown by the sophistries or vulgarities of this preacher of ignorance. And, above all, I have, 4thly, no sort of fear about the spread of "Taylorism," because the predications of the founder are vulgar, unmeasured, unphilosophical, superficial, and unadapted to the improved state of society in which we live, and to the progress of knowledge and civilization. We all remember the existence of another modern sect called the Sect of Joanna Southcote! But she is dead, and her followers are ashamed of themselves. Yet Christianity since her days has spread through India! So poor Mr Taylor must die one of these days, and then a decent sort of funeral will be got up for him; and when the founder of the sect is dead, the followers will disperse themselves, and yet Christianity will continue to spread from the mountains of the Balkan to the rivers of the New World. We may all be sure of this. Why then should we prosecute Mr Taylor? Why make a madman a martyr, or subject a philosopher to imprisonment? If his system be false, (and he must almost know it to be so himself,) then why fear its propagation? and if it be true (and who can really think so?) then can we arrest truth by dungeons?

When the Author of our religion commenced the propagation of Christianity, he entered the synagogues of the Jews, disputed with the Doctors, overthrew the tables of the money-changers, and attacked all the prejudices of the age in which he lived. In the end he was crucified, and the wretched murderers of their great and glorious victim shouted with joy, and exclaimed, "Your King is dead, and your system is overthrown!" But how does experience mock their prediction, and laugh at their momentary triumph! Where is Christianity now? Why, every year she is gaining new and bloodless triumphs, and the standard of the cross of Christ is now borne in triumph in the Isles of the Pacific, the deserts of Africa, the perpetual snows of the Polar regions, where the peace-loving Moravians inculcate its doctrines, and live according to its rules; and from north to south, and east to west, the religion of Christ is becoming the religion of the world. Now, what should we desire more than this? Will heaven be defeated by the infidelity of Mr Taylor, or the spread of Christianity be arrested by his Sunday ministrations? No, no—it is only prosecutions and persecutions which can gain votaries to his system or hearers at his chapel. Then indeed he becomes a martyr, and I would subscribe to pay the expenses of his defence. Let him preach, let him print, let him publish, and let a Christian government show to an anti-Christian declaimer, that it can well afford to be generous to the unfortunate, and that it has too much confidence in the religion in which it believes, to appeal to any other weapons than those of truth, argument, and history.

CONTRIBUTIONS OF SCIENCE TO HUMAN COMFORT.

The following extract is from Herschell's Preliminary Discourse on the Study of Natural Philosophy.

Between the physical sciences and the arts of life subsists a constant mutual interchange of good offices, and no considerable progress can be made in the one without of necessity giving rise to corresponding steps in the other. On the one hand, every art is in some measure, and many entirely, dependent on those very powers and qualities of the material world which it is the object of physical inquiry to investigate and explain; and, accordingly, abundant examples might be cited of cases where the remarks of experienced artists, or even ordinary workmen, have led to the discovery of natural qualities, elements or combinations, which have proved of the highest importance in physics. Thus (to give an instance) a soap manufacturer remarks that the residuum of his ley, when exhausted of the alkali for which he employs it, produces a corrosion of his copper boiler for which he cannot account. He puts it into the hands of a scientific chemist for analysis, and the result is the discovery of one of the most singular and important chemical elements—iodine. The properties of this being studied, are found to occur most appositely in illustration and support of a variety of new, curious and instructive views then gaining ground in chemistry, and thus exercise a marked influence over the whole body of that science. Curiosity is excited; the origin of the new substance is traced to the sea-plants from whose ashes the principal ingredient of soap is obtained, and ultimately to the sea-water itself. It is thence hunted through nature, discovered in salt mines and springs, and pursued into all bodies which have a marine origin; among the rest, into sponge. A medical practitioner (Dr Coindet of Geneva) then calls to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the goitre—which infests the mountainous districts to an extent that in this favored land we have happily no experience of, and which was said to have been originally [illegible] by the ashes of burnt sponge. Led by this indication, he tries the effect of iodine on that complaint, and the result establishes the extraordinary fact that this singular substance, taken as a medicine, acts with the utmost promptitude and energy on goitre, dissipating the largest and most inveterate in a short time, and acting (of course, like all medicines, even the most approved, with occasional failures) as a specific, or natural antagonist, against that odious deformity. It is thus that any accession to our knowledge of nature is sure, sooner or later, to make itself felt in some practical application, and that a benefit conferred on science by the casual observation or shrewd remark of even an unscientific or illiterate person infallibly repays itself with interest, although often in a way that could never have been first contemplated.

It is to such observation, reflected upon, however, and matured into a rational and scientific form by a mind deeply imbued with the best principles of sound philosophy, that we owe the practice of vaccination; a practice which has effectually subdued, in every country where it has been introduced, one of the most frightful scourges of the human race, and in some extirpated it altogether. Happily for us, we know only by tradition the ravages of the small-pox, as it existed among us hardly more than a century ago, and as it would in a few years infallibly exist again, were the barriers which this practice, and that of inoculation, oppose to its progress, abandoned. Hardly inferior to this terrible scourge on land was, within the last seventy or eighty years, the scurvy at sea. The sufferings and destruction produced by this horrid disorder on board our ships, when, as a matter of course, it broke out after a few months' voyage, seem now almost incredible. Deaths to the amount of eight or ten a day in a moderate ship's company; bodies sewn up in hammocks, and washing about the decks for want of strength and spirits on the part of the miserable survivors to cast them overboard; and every form of loathsome and excruciating misery to which the human frame is susceptible—such are the pictures which the narratives of nautical adventure in those days continually offer.* At present the scurvy is almost completely eradicated in the navy, partly, no doubt, from increased and increasing attention to general cleanliness, comfort and diet; but mainly from the constant use of a simple and palatable preventive, the acid of lemon, served out in daily rations. If the gratitude of mankind be allowed on all hands to be the just meed of the philosophic physician, to whose discernment in seizing and perseverance in forcing it on public notice we owe the great safeguard of infant life, it ought not to be denied to those whose skill and discrimination have thus strengthened the sinews of our most powerful arm, and obliterated one of the darkest features in the most glorious of all professions.

These last, however, are instances of simple observation, limited to the point immediately in view, and assuming only so far the character of science as a systematic adoption of good and rejection of evil, when grounded on experience carefully weighed, justly entitle it to do. They are not on that account less appositely cited as instances of the importance of a knowledge of nature and its laws to our well-being; though, like the great inventions of the mariner's compass and of gunpowder, they may have stood, in their origin, unconnected with more general views. They are rather to be looked upon as the spontaneous produce of a territory essentially fertile, than as forming part of the succession of harvests which the same bountiful soil, diligently cultivated, is capable of yielding. The history of iodine above related affords, however, a perfect specimen of the manner in which a knowledge of natural properties and laws, collected from facts having no reference to the object to which they have been subsequently applied, enables us to set in array the resources of nature against herself; and deliberately, of afore-thought, to devise remedies against the dangers and inconveniences which beset us. In this view we might instance, too, the *conductor*, which, in countries where thunder-storms are more frequent and violent than our own, and at sea (where they are attended with peculiar danger, both from the greater probability of accident, and its more terrible consequences when it does occur,) forms a most real and efficient preservative against the effects of lightning*:—the *safety lamp*, which enables us to walk with light and security while surrounded with an atmosphere more explosive than gunpowder:—the *life-boat*, which cannot be sunk, and which offers relief in circumstances of all others the most distressing to humanity, and of which a recent invention promises to extend the principle to ships of the largest class:—the *lighthouse*, with the capital improvements which the lenses of Brewster and Fresnel, and the elegant lamp of lieutenant Drummond have conferred, and promises yet to confer by their wonderful powers, the one of producing the most intense light yet known, the others of conveying it undispersed to great distances:—the discovery of the disinfectant powers of *chlorine*, and its application to the destruction of miasma and contagion:—that of *quinine*, the essential principle in which reside the febrifuge qualities of the Peruvian bark, a discovery by which posterity is yet to benefit in its full extent, but which has already begun to diffuse *comparative* comfort and health through regions almost desolated by pestiferous exhalations†:—and, if we desist, it is not because the list is exhausted, but because a sample, not a catalogue is intended.

One instance more, however, we will add, to illustrate the manner in which a most familiar effect, which seemed destined only to amuse children, or, at best, to furnish a philosophic toy, may become a safeguard of human life, and a remedy for a most serious and distressing evil. In needle manufactories the workmen who point the needles are constantly exposed to excessively minute particles of steel, which fly from the grindstones, and mix, though imperceptible to the eye, as the finest dust in the air, and are inhaled with their breath. The effect, though imperceptible on a short exposure, yet, being constantly repeated from day to day, produces a constitutional irritation dependent on the tonic properties of the steel, which is sure to terminate in pulmonary consumption; insomuch, that persons employed in this kind of work used scarcely ever to attain the age of forty years. In vain was it attempted to purify the air before its entry into the lungs by gauzes or linen guards; the dust was too fine and penetrating to be obstructed by such coarse expedients, till some ingenious person bethought him of that wonderful power which every child who searches for its mother's needle with a magnet, or admires the motions and arrangement of a few steel filings on a sheet of paper held above it, sees in exercise. Masks of magnetized steel wire are now constructed and adapted to the faces of the workmen. By these the air is not merely *strained* but *searched* in its passage through them, and each obnoxous atom arrested and removed.

* Throughout France the conductor is recognised as a most valuable and useful instrument; and in those parts of Germany where thunder-storms are still more common and tremendous, they are become nearly universal. In Munich there is hardly a modern house unprovided with them, and of a much better construction than ours—several copper wires twisted into a rope.

† We have been informed by an eminent physician in Rome, (Dr Morichini,) that a vast quantity of the sulphate of quinine is manufactured there and consumed in the Campagna, with an evident effect in mitigating the severity of the malarious complaints which affect its inhabitants.

* Journal of a Voyage to the South Seas, &c. &c. under the command of Commodore George Anson, in 1740—1744, by Pascoe Thomas, London, 1745 So tremendous were the ravages of scurvy, that, in the year 1726, Admiral Hosier sailed with seven ships of the line to the West Indies, and buried his ships' companies twice, and died himself in consequence of a broken heart.

STATE OF PARTIES IN FRANCE.

The writer from whom we have already given an extract in this paper, the writer of the letters from Paris signed O. P. Q. in a London newspaper thus speculates on the probable results of the recent elections in France. His opinions should be taken as those of an individual, but of one whose opportunities of judging seem to be good.

Our French Government is in a sort of fear and anxiety. The two or three of the first lists of the new Deputies, published in the Moniteur, induced M. Perier to believe that he was sure of a majority. But those which have appeared yesterday and today have opened his eyes, and he must change his original system, or retire! He perceives quite clearly that the majority on which he counted for an hereditary Peerage, peace at all prices, a large Civil List, and a return to the system of restoration, does not exist, and that unless he will modify his plan and change his programme, he will be defeated. Today, he knows that which I told you a week ago—that there wil be 150 new Deputies—that these will belong to young France—to new France—and that these will demand the independence of Poland! This will, perhaps, be the first point of the decision between the restoration and the revolution! The restoration will say, "What could we do for Poland, without making war with Prussia as well as Russia?" and the revolution will reply, "Then make war!" This will be done constitutionally—parliamentarily; with perfect attention to the rights and respect for the prerogatives of Louis Philip—but it will be done—and then Government must march or must retire. The Minister expresses his fears that war may become necessary, though he continues to hope for the preservation of peace. The Centre Droit, on which he relied last session, is no longer in existence. The men of the old regime are succeeded by men of the new, and though the Centre Gauche will be strong, the Gauche and Extreme Gauche will be more so. And then, besides this, there are 150 new men, who come to the Chamber, not to support or oppose M. Perier, but to support the cause of liberty, and oppose the degradation and humiliation of France. In fact, the Minister is surprised! He hoped to behold himself surrounded next session by nearly the same men as those who surrounded him last, but on the contrary, he will have to contest the ground inch by inch, with men of moderate, but of noble, frank, and generous principles, and who will look to France, to liberty, and to civilization, and will not, above all, be cajoled out of the Revolution of 1830. Never in France was such a Chamber elected, and we have reason to believe that sagely and moderately, but firmly and certainly, the Revolution of July will now proceed to its desired and destined termination.

The question of an Hereditary Peerage is lost! The King is said to be wavering; but the nation has decided. Even the Electors of France, who contain in their ranks all the aristocracy, and only a small portion of the democracy—even the Electors have decided this question. The Minister was for an Hereditary Peerage—refused to pledge himself against it—caused it to be defended in his Journals—and still calls those his friends and supporters who will vote for it. But to avoid defeat, and prevent the loss of office and honor, it is said that the Minister will not make it a Government question—that each Minister will be at liberty to vote as he may feel disposed on this important subject—and that the decision of the majority of Deputies will be adopted heartily and sincerely by the Government, as soon as that decision shall be really known. It is not, however, the less true, that when M. Perier formed his Cabinet, it was to support an Hereditary Peerage, and support aristocratical institutions and return to the system of the Restoration. The Electoral Law was, accordingly, prepared to meet those views and support that system; and, of course, it was passed by the Chamber of 1830-31. But now all is changed. Even the Electoral Law, aristocratical as it is, has been too democratical for M. Perier; and he will now make a virtue of necessity, and bow to the majority.

That Poland will be saved by the new Chamber of Deputies, I feel morally assured. If Poland can be saved by diplomatic negotiations, so much the better. If she can be saved by conditions voluntarily imposed by Nicholas on himself, so much the better. If she can be saved by the intervention of Austria, or Prussia, or England, or France, so much the better. Or, if war be necessary, if France and England can act together against Russia, oh yes, so much the better; or, if not, if France and Poland alone shall have to go to war against Russia, so much the better Or if not, if France and Poland shall have to go to war, only against Prussia and Russia so much the better. But if to secure the independence of Poland, it be necessary that France should declare war against Russia, Prussia, and Austria, France will not hesitate to do so; for, by one means or other, Poland will be saved. To the present election in France I attribute this result. The electors will not allow France to be humiliated, and Poland to be exterminated; and you were right, yes indeed you were, the other day, when you said, "If the Sovereigns of Europe knew their true interests, they would unite to compel the autocrat to do justice to the Poles." But whether they will or will not unite in favor of this brave, noble and glorious people, I feel morally convinced from this moment, that Poland is saved.

HOROLOGY.

The following pleasant article we find in the Rochester Republican. It affords information as well as amusement.

It is interesting to reflect upon the mode of the ancients in computing time. How much they must have lost in not being able to accomplish any business with due punctuality, on account of the deficiencies attending their computation of time.

The *Clepsydra* (an instrument to measure time by falling drops of water) was the first in-door time-piece, and was used in the Roman and Greek courts before the Christian era; their use, although by no means as exact as the hour-glass, was very important to prevent the lawyers in that day from trespassing on the patience of the courts. The word *horology* (measurement of time by hours) was known among the ancients; but whether it was exclusively applied to sun-dials, hour-glasses or clepsydra, is quite uncertain. The sun-dial was fixed by an observation of the north star. Vitruvius states that an Alexandrian, 140 B. C. invented wheels and springs and connected them with the clepsydra. Julius Cæsar carried a clepsydra with him when he invaded England. In the 6th century, Cassiodorus recommended one of these to the Monks to mark their time during cloudy weather. The glutton Trimalchio had a clepsydra in his banquetting room with a trumpeter to announce the hours. In the beginning of the 8th century, Charlemagne received a splendid clock from an Ottoman, which had bells and moving figures—but these were moved on the *clepsydra* principle.

The clock with wheels and springs was the invention of a German in the 12th century. Clocks on steeples made their appearance in the 14th century. Peter Hele first invented watches; they were called "*Nuremburg Eggs.*" These were moved by a pendulum, in the 17th century invented by Huygens. The discovery of the balance hair-spring was claimed by Huygens, and the English Dr Hooke, about the same time. Facio, a Genevan, first bored holes in precious stones, into which he inserted the wheel pivots to prevent friction. Machines, similar to those which move clocks and watches, were put in operation by Hahn of Echterdingen in Wurtemburg, in the 18th century; one of these represented the chronology of the New Testament. One hand was 100 years in performing its circuit! another of these moved the heavenly bodies agreeably to the systems of Ptolemy and Copernicus.

Repeating watches and chronometers were invented by the English; although the former are now nearly all manufactured in Paris.

At the present day the manufacture of watches is principally confined to Liverpool, London, Paris, and Geneva. At the Black Forest, Swarzwald, Germany, 70,000 wooden clocks are annually made; but in the business of clock making, whether of wood, brass, or part of both, Connecticut eclipses the world. Connecticut pedlars give "the time of day" to the Union; to such an extent is the peddling of wooden clocks carried on in the western states, that suggestions are made in some of the western papers, that the legislature of the states ought to interfere to save the borderers from the speculative operations of the Yankee pedlars! Perhaps a new criminal code may be adopted to hang all the clock, bass-wood cucumber seed, horn gun-flint, and shellac patent cement, pedlars. The tables are turned in Kentucky; time was, when Kentuck was a border state, her sons regularly *gouged* all strangers; but now the Yankees *gouge* these lads out of some $30—$40—$50, for a single Connecticut wooden clock.

What a contrast! Look at the ancient courts and their clepsydra; and witness the wonderful mechanism of the chronometer which was used by Captain Parry and others in the Greenland discovery ships, and which after having run a year were found to be less than one minute in error from the true time as calculated from the nicest observation by the quadrant.

WHITMAN ON REVIVALS.

Just published by GRAY & BOWEN, the *Second Edition* of "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN," pp. 58 12 1-2 cents.

"To those who are desirous of seeing a faithful exposition of the modern policy with regard to revivals which appear to be the 'last hope of the Orthodox;' of the manner in which they are *got up*, by frequent prayer meetings, whispering meetings, inquiry meetings, anxious meetings, four days meetings, visiting from house to house, and other machinery; of their unchristian fruits; of the absurdity of ascribing them to the "speri l influence of the Holy Spirit," and pronouncing all who oppose them, among whom are many of "the most distinguished of the Orthodox themselves," the enemies of Christ—this pamphlet will prove highly acceptable." August 24.

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CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

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